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The Methodology of Ahlus-Sunnah wal-Jamaa'ah in Warning against Innovators and their Books

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About the Book: This is a translation of a chapter from the book **"*Manhaj Ahlus-Sunnah wal-Jamaa'ah fee Naqd-ir-Rijaal wal-Kutubi wat-Tawaa'if*"** (The Methodology of Ahlus-Sunnah wal-Jamaa'ah in Criticizing Individuals, Books and Groups) written by hShaikh Rabee' Al-Madkhalee. This book has been highly praised and recommended by the scholars, and has become a classical work in its own time.

In this book, Shaikh Rabee' Al-Madkhalee clarifies the correct methodology of Ahlus-Sunnah with regard to criticizing, explaining its foundations and principles and relying on the various statements of the Salaf (predecessors) to support his points. The book is primarily geared towards refuting a false concept that has crept into the Muslims' ideologies and slogans in recent times, which is the principle of Muwaazanah. This principle dictates that when someone criticizes a person, book or group, he is obligated to also mention the good qualities of that person, book or group along with his criticism. By doing this one would be creating a balance and thus applying "fairness", hence the term Muwaazanah, which means to make a balance, which in this case means a balance between the good and the bad aspects.

In this specific chapter of the book, Shaikh Rabee' brings many quotes from the Salaf showing that it was from their methodology to warn against innovators and their books without requiring themselves to mention their positive aspects.

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Chapter: The Unconditional Methodology of *Ahlus-Sunnah wal-Jamaa'ah* in Warning against Innovators and their Books

1. Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "Some of the Shaafi'ee and Hanbalee scholars, and others, have permitted killing the one who calls to innovations that are in opposition to the Qur'aan and Sunnah. This is the same case with the Maalikee scholars, who said: 'Maalik and others only allowed killing the Qadariyyah for the purpose of eradicating corruption from the lands, not because of their apostasy.'" [1]

2. He, may Allaah have mercy on him, also said: "Any innovator that has the proof established against him, deserves to be punished. And if not, then still, his innovative and prohibited actions are fruitless and contain no reward in them. Rather, they subtract from his good deeds, reduce his reward and serve as a means for lowering his sanctity and status. This is the ruling and the recompense for the deviant misguided ones, and Allaah rules with equity and justice – He does not wrong anything, not even an atom, and He is All-Knowing, Most Wise." [2]

3. The view of Taqee-ud-Deen Abu Muhammad 'Abd-ul-Ghanee bin 'Abdil-Waahid Al-Maqdisee, may Allaah have mercy on him, concerning the various groups. He said: "Know, may Allaah have mercy on you, that Islaam and its adherents are undermined by three types of groups: (1) The first type reject the *ahaadeeth* concerning Allaah's Attributes and deem their narrators to be liars. These individuals are more harmful to Islaam and its adherents than the disbelievers. (2) Another group believes them to be authentic and accepts them. However, they distort their (true) meanings. These people are far more dangerous than the first group. (3) The third type of group combines the first two views. So they move towards eliminating, according to their perception, any anthropomorphic qualities from Allaah, but they are not truthful. This leads them to accept the first two views, and they are more dangerous than the first two groups." [3]

4. Ibn Al-Jawzee said: "Abul-Wafaa 'Alee bin 'Aqeel, the Fiqh scholar, said: 'Our Shaikh Abul-Fadl Al-Hamdhaanee said: The innovators in Islaam and those who fabricate *ahaadeeth* are worse than the disbelievers. This is since the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the likeness of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the likeness of raiders laying siege to the land from the outside. So it is the ones on the inside who

[1] *As-Siyaasat-ush-Shara'iyyah* (pg. 123)
[2] *Ar-Radd 'alaa Al-Akhnaa'ee*
[3] *'Aqeedat-ul-Haafidh 'Abd-ul-Ghanee*: pg. 121

open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are more dangerous to Islaam than those who don't ascribe themselves to it.'" [4]

I say: This speech is with regard to groups that ascribe themselves to Islaam. And there is no doubt that they possessed good qualities. However, these great scholars did not mention any of them because mentioning them was not required.

Thus, it was from the methodology of the Salaf As-Saalih (Pious Predecessors) to warn against the books that contained innovations in them, in order to guard the methodology of the Muslims from their harmful and dangerous effects. It is not a form of injustice for a Muslim, who is advising against a book, to mention the defects that are present in it, since he is warning the Muslims about its danger. This is even if he doesn't mention any of its good qualities. Rather, it would be injustice for him to degrade it by labeling it with defects that are not present in it. This is the same case even if the book's author is a disbeliever.

5. Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "Lying against an individual is completely forbidden, regardless if he is a Muslim, a disbeliever or an evil sinner. However, fabricating a lie against a believer is worse. In spite of all forms of lying on someone being forbidden, it is allowable during times of a legitimate necessity." [5]

The Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) indeed warned us from reading the books of the People of the Scripture (i.e. the Jews and the Christians). Jaabir bin 'Abdillaah (*radyAllaahu 'anhumaa*) reported that: "Once 'Umar bin Al-Khattaab (*radyAllaahu 'anhu*) brought the Prophet (*sallAllaahu 'alayhi wa sallam*) a book he had obtained from one of the People of the Scripture. So the Prophet (*sallAllaahu 'alayhi wa sallam*) became angry and said: **'Do you have doubts, O Ibn Al-Khattaab? By the One in whose Hand my soul is, I have surely brought it for you in its purified form. Do not ask them (People of the Scripture) about anything, for they will either inform you about something true and you will disbelieve it, or about something false and you will believe it. By the One in whose Hand my soul is, if Moosaa were alive today, he would have no choice but to follow me.'**" [6]

[4] *Al-Mawdoo'aat*: 1/51
[5] *Majmoo'at-ur-Rasaa'il wal-Masaa'il* (5/105)
[6] Reported by Ahmad (3/387), Ad-Daarimee (1/115), Ibn 'Abd-il-Barr in *Jaami' Bayaan-ul-'Ilm* (2/42) and Ibn Abee 'Aasim in *As-Sunnah* (5/2) and it is a *hasan* hadeeth. See *Irwaa-ul-Ghaleel* (6/338-340)

6. Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "This is the reality of the statement of those from the *Salaf* and the people of knowledge who say that those who call to innovation should not have their testimony accepted, nor should one pray behind them, nor should knowledge be taken from them, nor should they be given women in marriage.

This is their recompense until they stop what they are doing. This is why they would differentiate between one who calls to innovation and one who doesn't, since the one who calls to it, publicly displays evil and thus deserves to be punished, as opposed to the one who conceals his innovation for he is not as bad as the hypocrites whom the Prophet (*sallAllaahu 'alayhi wa sallam*) used to accept their open statements, while entrusting their secret statements to Allaah, even though he knew full well about their conditions." [7]

7. Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said commenting on Allaah's statement:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ
إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

"The woman and the man guilty of fornication, lash each one of them a hundred times. Let not pity withhold you in their case, in a punishment prescribed by Allaah, if you believe in Allaah and the Last Day. And let a party of the believers witness their punishment": [8]

"Allaah has ordered that they receive their recompense and punishment while in the presence of a group from the believers. This may be achieved by the event bearing witness to itself or the believers bearing witness to it, since if the act of disobedience was done openly, its punishment must (also) be done openly, as is stated in one narration: 'Whosoever sins while in secrecy, let him repent in secrecy. And whosoever sins publicly, then let him repent publicly.' This does not fall under the category of those (sins) that should be concealed, which Allaah loves, as occurs in the hadeeth: **'Whosoever conceals (the faults) of a Muslim, Allaah will conceal him (i.e. his faults).'** Rather, if that (public) misdeed were to be concealed, it would be the same as agreeing with an open evil. And in a hadeeth, it states: **'Verily, when a sin is kept hidden it doesn't harm anyone except the person that committed it. But when it is done in public and not repelled, it harms the masses of people.'**

[7] *Majmoo'-ul-Fataawaa* (28/520)
[8] Surah An-Noor: 2

Thus if the sin is done publicly, its recompense must be also be done in public, in accordance with conceivable justice. For this reason, it is not considered backbiting to talk about one who openly publicizes his innovations and sins, as has been reported on Al-Hasan Al-Basree and others since when someone publicizes that, he justifies himself to be punished by the Muslims. The least of these forms of punishment is that he should be condemned and rebuked so that the people may avoid and refrain from him and his deviance. If he is not condemned, and the evil or disobedience or innovation that lies within him is not conveyed (to the public), the people will be misled about him. And this may perhaps lead to some of them implementing what he (falsehood) he is upon, while at the same time, it will cause him to increase in his audacity, wickedness and sinfulness. But if the faults that he has in him are mentioned, he will restrain and others will restrain from his evil and from accompanying and socializing with him.

Al-Hasan Al-Basree said: 'Do you turn away from mentioning the condition of the wicked sinner (*faajir*)? Mention what he has in him, so that the people may beware of him!' This narration has been reported in *marfoo'* form.

Wickedness (*fujoor*) is a comprehensive term that is applied to every affair that involves disobedience or foul evil speech that causes the one who hears it to believe that there is wickedness in the heart of the one who said it. This is why such a person deserves to be abandoned and boycotted, if he openly publicizes his innovation, sinfulness, wickedness, immorality or his intermingling with someone who does that, such that he doesn't care about people criticizing him. The reason behind this is that boycotting him will serve as a form of supporting him.

So when a person openly publicizes his evil deeds, he must be openly boycotted. And if he does his evil deeds privately, he must be forsaken privately. This is since *Hijrah* (boycotting) means abandoning evil deeds, and abandoning evil deeds means abandoning what Allaah has forbidden, as Allaah says:

وَالرُّجْزَ فَاهْجُرْ

'And stay away (*hajar*) from the idols.' [Surah Al-Mudaththir: 5] And He says:

واهْجُرْهُمْ هَجْرًا جَمِيلًا

'Abstain (*hajar*) from them in a good manner.' [Surah Al-Muzammil: 10] And He says:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ
بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِّثْلُهُمْ

'And it has already been revealed to you in the Book (the Qur'aan) that when you hear the verses of Allaah being denied and mocked at, then do not sit with them until they engage in a different topic of discussion. (But if you stay with them), then certainly you will be just like them.' [Surah An-Nisaa: 140]" [9]

8. Ibn 'Abd-il-Barr, may Allaah have mercy on him, said: "Ismaa'eel bin 'Abd-ir-Rahmaan informed us, saying: Ibraaheem bin Bakr narrated to us, saying: I heard Abu 'Abdillaah Muhammad bin Ahmad bin Ishaaq bin Khuwaizmindaad Al-Misree Al-Maalikee say in the 'Chapter on Leasing' in his book on 'The Differing Opinions on Fiqh Issues': 'Maalik said: **It is not permissible to lease out any of the books of (the people of) vain desires, innovations and astrology.' –** Then he went on to mention some books and said: 'The books of the people of desires and innovations according to our Companions are the books of the people of rhetoric (*kalaam*) from the likes of the *Mu'atazilah* and other than them. Leasing or lending out these books is not valid. This goes the same for books about determining the future based on astrology, books on the incantations of jinn and what resembles that.' And in the 'Chapter of Testimonies' with regard to Imaam Maalik's statement: **It is not permissible to accept the testimony of the people of innovation and desires**, he explained it by saying: 'The people of desires according to Maalik and the rest of our Companions are the People of Rhetoric (*Kalaam*). So every person that indulges in this rhetoric is from the people of vain desires and innovations, regardless of whether he is an *ash'aree* or not an *ash'aree*. His testimony in Islaam is not to be accepted at all, rather he is to be abandoned and disciplined for his innovation. If he persists in doing it, he must be made to repent for it." [10]

9. Ibn 'Abd-il-Barr, may Allaah have mercy on him, commented on the hadeeth of Ka'ab bin Maalik (*radyAllaahu 'anhu*) regarding the three individuals that didn't go out to the battle with the Prophet (*sallAllaahu 'alayhi wa sallam*), saying: "In this hadeeth of Ka'ab, there is proof that it is permissible for an individual to boycott his brother if innovation or evil appears in him, with the hope that his boycotting of him will serve to discipline and rebuke him."[11]

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[9] See *Tafseer Surah an-Noor* of Ibn Taimiyyah, verified by 'Alee al-'Alee 'Abdul-Hameed Haamid.
[10] *Jaami' Bayaan-ul-'Ilm* (2/117)
[11] *At-Tamheed* (6/118)

10. Al-Khatteeb Al-Baghdaadee (1/232) reported with a chain of narration connected to Al-Fadl bin Ziyaad that he said: "I asked Abu 'Abdillaah (Ahmad bin Hanbal) about Al-Karaabeesee and what beliefs he proclaims, so his face became serious and he lowered his head in silence for a while, then said: 'This individual proclaims the views of Jahm. Allaah says:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللّهِ

'And if anyone of the *mushrikeen* seeks your protection, then grant him your protection, so that he may hear the Words of Allaah (i.e. the Qur'aan).' [Surah At-Tawbah: 6]

So who does he hear from? And the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **'And he (the disbeliever) has the pact of trust, so that he may hear the words of Allaah.'** Indeed, the calamity that the people are upon only came about due to these books which they have introduced. They have abandoned the narrations of the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) and his Companions and readily accepted these books!'"

11. Shaikh Shams-ud-Deen Abu 'Abdillaah Muhammad bin Muflih said: "Shaikh Muwaffiq-ud-Deen (i.e. Ibn Qudaamah), may Allaah have mercy on him, mentioned the forbiddance of looking into the books of innovators. He said: **'The Salaf used to forbid others from sitting with the innovators, looking into their books and listening to their speech.'**" [12]

12. Imaam Al-Baghawee, may Allaah have mercy on him, said: "The Prophet (*sallAllaahu 'alayhi wa sallam*) informed us that this *ummah* would divide into groups, and that desires and innovations would appear amongst them. And he (*sallAllaahu 'alayhi wa sallam*) declared salvation for whoever follows his Sunnah and the Sunnah of his Companions. So it is a must upon every Muslim, when he sees a man dispersing any type of vain desire or innovation knowingly, or he is scorning any part of the Sunnah, to abandon him and free himself of him, whether he is dead or alive. So he should not greet him with *Salaam* when he encounters him nor should he respond to him if he is greeted initially. He should continue doing this until that individual abandons his innovation and returns to the truth. As for the forbiddance of boycotting (*Hijrah* from) one's brother for more than three days,[13] then this is with regard to a

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[12] *Al-Adaab-ush-Shar'eeyah* (1/232)

[13] **Translator's Note:** As occurs in the hadeeth reported by Al-Bukhaaree and Muslim, in which the Prophet forbade a Muslim from abandoning (i.e. making Hijrah) from his brother for more than three days, by not talking to him.

disagreement that occurs between two people in matters related to friendship or family ties. It is not with regard to the Religion, for indeed, boycotting the people of vain desires and innovation is ongoing until they repent." [14]

13. Ash-Shaatibee, may Allaah have mercy on him, said: "For indeed the saved sect – and they are *Ahl-us-Sunnah wal-Jamaa'ah* – are commanded with disassociating themselves from the people of innovations, expelling them and punishing severely anyone that follows in their direction, whether by killing or other than that. The scholars have warned us against accompanying and sitting with them. That is the best way for showing hostility and hatred for them. So the one who achieves this is the one who gives himself cause for it, by splitting away from the *Jamaa'ah*, due to what he has innovated from adhering to ways other than the believers' way. It is not to be done just for the sake of showing hostility. How could this be, when we are commanded to disassociate from them, while they are commanded to befriend us and return to the *Jamaa'ah*?" [15]

14. Ash-Shaatibee, may Allaah have mercy on him, also said: "When these groups begin to call to their misguidance and they beautify it in the hearts of the common people and those who have no knowledge, then indeed, the harm that these individuals cause to the Muslims is just like that of the harm that the Devil causes. So they are devils from among mankind. Therefore, it must be openly proclaimed that they are people of innovation and misguidance, and that they are associated with the deviant sects, if there is sufficient evidence that shows that they are from among them.

So the likes of these individuals must be exposed and banished, because the harm that they would cause the Muslims, if left unchecked, is greater than the harm that would result from exposing them and warning against them, if the cause for not exposing them is for fear that it would cause divisions and animosity (amongst the Muslims).

There is no doubt that causing a division between the Muslims and those who just call to innovation is easier than causing a division between the Muslims and those who not only call to innovation, but also support those callers and follow them. So when these two harms are compared with one another, then the one that should be implemented is the one that is least destructive and easier. Having a little bit of evil is better than having all of it. An example of this is amputating an infected hand – destroying it is easier than destroying one's life entirely. This is always the case with the Religion – it

[14] *Sharh-us-Sunnah* (1/227)
[15] *Al-'Itisaam* (1/120)

opts for the ruling on the least harmful situation in order to avoid the more harmful one." [16]

I say: This is the way of the Salaf and these are their rules and regulations. This is the way they dealt with these types of books and with their authors – the people of innovation – as you have seen in the statements of Ibn Taimiyyah, Al-Baghawee and Ash-Shaatibee, and in the words of Ibn 'Abd-il-Barr who quoted from Imaam Maalik and the scholars of the Maalikee *madh-hab*. There are also the statements of Al-Khateeb (Al-Baghdaadee) and Al-Muwaffiq Ibn Qudaamah who related the view of Imaam Ahmad and all of the Salaf, without exception.

15. Ibn Al-Qayyim, may Allaah have mercy on him, said: "Chapter: Likewise, there is no insurance to be paid for burning and destroying deviant books. Al-Marwazee said: 'I once said to Ahmad: 'I borrowed a book that has evil and wicked things in it. Do you think I should tear it apart and burn it?' He said: 'Yes.' So I burned it.'

The Prophet (*sallAllaahu 'alayhi wa sallam*) once saw a book in the hand of 'Umar (*radyAllaahu 'anhu*) that he had transcribed from the Torah, and which caused him to be amazed at how much it conformed to the Qur'aan. So the face of the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) became very angry to the point that 'Umar went over to a fire and threw it in.

So how would it be if the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) saw what was written after him from the books that oppose and contradict what is in the Qur'aan and the Sunnah?! And we ask Allaah to aid us!

The Prophet (*sallAllaahu 'alayhi wa sallam*) commanded everyone that recorded anything from him apart from the Qur'aan to erase what they had written down. However, afterward, he allowed his Sunnah to be written, but did not grant permission for anything besides that.

So all of these books that contain opposition in them to the Sunnah, have no permission to be written. Rather, they only have permission to be erased and destroyed, for there is not anything more harmful to the ummah than these books. The Companions (of the Prophet) burned all the copies of the *mus-haf* that contradicted the *mus-haf* of 'Uthmaan (*radyAllaahu 'anhu*) out of fear that differing would spread amongst the ummah. So how would it be if they were to see the books of today that cause disunity and division amongst the ummah…!?" [17]

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[16] *Al-'Itisaam* (2/228-229)
[17] *At-Turuq-ul-Hukmiyyah* (pg. 282)

Ibn Al-Qayyim then said: "The objective is for these books, which contain lies and innovations, to be annihilated and destroyed. Destroying these books takes a greater precedence than destroying musical instruments and alcoholic containers, since their harm is much greater than the harm caused by these (latter) things. And there is no insurance to be paid for their loss, just as there is no insurance to be paid for breaking the vessels in which alcohol is drunk out of." [18]

16. Adh-Dhahabee, may Allaah have mercy on him, said: "Al-Haafidh Sa'eed bin 'Amr Al-Barda'ee said: 'I witnessed Abu Zur'ah, when he was asked about Al-Haarith Al-Muhaasibee and his books, respond to the questioner saying: **'Beware of these books for these are books of innovation and misguidance! Stick to the narrations for indeed you will find in them that which is sufficient for you.'** It was said to him: 'There is an admonition for us in these books.' So he responded: **'Whosoever does not find admonition in the Qur'aan will not find any admonition in these books! Has it reached you that Sufyaan or Maalik or Al-Awzaa'ee wrote these types of books on false delusions and misgivings? How quick people are to rush to innovations!'**

Al-Haarith died in the year 243H. So where are the likes of Al-Haarith, now? How would it be if Abu Zur'ah saw the books that were written in later times, such as '***Qoot al-Quloob***'[19] of Abu Taalib?! And where are the likes of ***Qoot al-Quloob*** now?! How would it be if he saw **'*Bahjat-ul-Asraar*'**[20] of Ibn Jahdam or **'*Haqaa'iq-ut-Tafseer*'**[21] of As-Sulamee?! He would surely lose his mind!! How would it be if he were to see the books of Abu Haamid At-Toosee (i.e. Al-Ghazaalee) on these subjects, due to the large amount of fabricated narrations found in **'*Ihyaa 'Uloom-ud-Deen*'**[22]?! How would it be if he saw **'*Al-Ghunyah*'** of Shaikh 'Abd-ul-Qaadir (Al-Jilaaanee)?! How would it be if he saw '***Fusoos-ul-Hikam'*** and '***Al-Fatoohaat-ul-Makkiyah*'** (of Ibn 'Arabee)?!

Nay, this was when Al-Haarith was the voice of the people at that time and his contemporaries were one thousand Imaams of Hadeeth, which included the likes of Ahmad bin Hanbal and Ibn Raahawaih. But when the Imaams of Hadeeth came to be such individuals as Ibn Ad-Dakhmees and Ibn Shahaanah, the highest ranking of scholars came to be the likes of the author of ***'al-Fusoos'*** (i.e. Ibn 'Arabee) and Ibn Sab'een. And we ask Allaah to pardon us!!" [23]

[18] ibid.
[19] **Translator's Note:** Lit. "The Nourishment of the Hearts"
[20] **Translator's Note:** Lit. "The Splendors of the Hidden Dimensions"
[21] **Translator's Note:** Lit. "The Hidden Meanings of the Qur'aan"
[22] **Translator's Note:** Lit. "Reviving the Sciences of the Religion"
[23] *Al-Meezaan* (1/430-431)

I say: May Allaah bestow His mercy on Imaam Adh-Dhahabee! How would it be if he saw books the likes of '***at-Tabaqaat***' by Ash-Sha'raanee, '***Jawaahir-ul-Ma'aanee***' and '***Buloogh-ul-Amaanee fee Fayd Abil-'Abaas At-Teejaanee***' by 'Alee bin Haraazim Al-Faasee?! What about if he saw '***Khazeenat-ul-Asraar***' of Muhammad Haqqee An-Naazilee or '***Noor-ul-Absaar***' of Ash-Shablanjee?! How would it be if he saw the books '***Shawaahid-ul-Haqq fee Jawaaz-il-Istighaathati bi-Sayyid-il-Khalq***' and '***Jaami' Kiraamaat-ul-Awliyaa***' of An-Nubhaanee?! How would it be if he saw '***Tableeghee Nisaab***' and other books similar to it from the writings of the adherents of Sufi Orders?!

How would it be if he saw the books of the Ghazaalee of this era,[24] which attack the Prophetic Sunnah, scorn its upholders and adherents from the Salafee youth, and cast the most hideous accusations and repulsive names on them?! How would it be if he were to see the writings of Al-Mawdoodee and what they contain from deviant beliefs, ideologies and methodologies?! What about if he saw the books of Al-Qaradaawee, which defend and support the innovators and their innovations, rather, even explain their principles and follow in the line of the objectives of the Ghazaalee of this era?! In fact, he (Al-Qaradaawee) is more dangerous than him (Al-Ghazaalee)!

What if he were to see the callers of our time, who have come to accept these deviant books, driving themselves and their youth and followers to tread the methodologies of deviant and misguided sects?! Rather, they even defend these methodologies and protect their innovating leaders!! How would it be if he were to see the books of Al-Kawtharee and his students, Abu Ghudda and his brothers who are from amongst the biggest fanatics in supporting Sufism and *madh-habism*?! How would it be if he saw the works of Al-Bootee and his likes from the opposers of the Sunnah and from the opposers of the teachings of Tawheed and the teachings of Ibn Taimiyyah?! How would it be if he were to see the youth of this *ummah*, rather the youth of Islaam, and how ignorant they are of the methodology of the Salaf?! In fact, they are even ignorant about the Qur'aan and the Sunnah and have instead readily accepted these abominable and destructive books!! [25]

Woe be to the one who resists criticizing these books while wanting to protect their religion and beliefs from the deviations found in these books!

Woe be to him! Who is it that can defend himself from their attacks and their bold accusations?! Indeed, we belong to Allaah and to Him we will return!

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[24] **Translator's Note:** He is referring to Muhammad Al-Ghazaalee of Egypt.

[25] I mean by this, the books of the students of Al-Kawtharee and other innovators that conceal themselves under the da'wah of the Ikhwaan Al-Muslimeen.

17. Al-Haafidh Ibn Rajab, may Allaah have mercy on him, said: "Many of the people that criticize the Scholars of Hadeeth have gained mastery in their attacks by mentioning some of these defects (found in *Sunan at-Tirmidhee*). Their agenda behind this was to discredit the Hadeeth altogether and to cast doubts about them or it was to discredit all of the Hadeeth except for those that came from the people of Hijaaz. This was done by Husayn Al-Karaabeesee in his book, which he called '*Al-Mudalliseen*.' This book was mentioned to Imaam Ahmad and he condemned it severely. Abu Thawr and many other scholars also denounced it.

Al-Marwazee said: 'I departed to go see Al-Karaabeesee at the time when he was of good standing (i.e. he hid his innovations), for he used to defend the Sunnah and demonstrate support for Abu 'Abdillaah (Ahmad bin Hanbal), so I said to him: 'The people wish to present this book *Al-Mudalliseen* to Abu 'Abdillaah. So openly proclaim that you have recanted from it so that I can inform Abu 'Abdillaah.' So he said to me: 'Abu 'Abdillaah is indeed a righteous man. A man of his status has been granted the ability to attain the truth. And I am very pleased that my book will be presented to him. Abu Thawr, Ibn 'Aqeel and Hubaish have already asked me to destroy this book, but I refused and said to them: Rather, I will intensify my promotion of it!' So he persisted in that and refused to take back what he wrote. The book was then brought to Abu 'Abdillaah while he was unaware of who had authored it. There was found criticism in the book for Al-A'amash and support for Al-Hasan bin Saalih. And he had stated in it: 'If you say that Al-Hasan bin Saalih held the views of the Khawaarij, then this Ibn Az-Zubair truly was from the Khawaarij!' So when it was read to Abu 'Abdillaah, he said: **'This book compiles for those who oppose (the Sunnah) that which they are not able to use as substantial proof. Warn against this (book)!'** And he forbade it.'" [26]

Ibn Rajab, may Allaah have mercy on him, continued: "Many groups of innovators from among the Mu'atazilah and others have prevailed in disparaging the People of Hadeeth, through this book (***Al-Mudalliseen***), such as Ibn 'Abbaad as-Saahib and his likes. Some hadeeth scholars even quote some of the schemes found in it, which criticize Al-A'amash and others, either because the true nature of the book was not known to them or because it wasn't hidden to them, as was the case with Ya'qoob Al-Fasawee and others.

As for the people of knowledge and understanding and those who adhere to the Sunnah and the *Jamaa'ah*, then indeed they only mention the defects of the hadeeth out of sincerity to the Religion and in order to preserve and safeguard the Prophet's Sunnah and to identify what befell the narrators of hadeeth from error, forgetfulness, and weakness. This type of criticism was not required for other than weak and

[26] *Sharh 'Ilal-ut-Tirmidhee* (2/806-808)

defective *ahaadeeth*. Rather, in their view, this strengthened the authentic *ahaadeeth*, since they were free from these defects and errors. So these individuals are the ones who are truly aware of the Sunnah of the Messenger of Allaah. And they are the great intellectual critics who criticize the hadeeth after having skillfully and efficiently examined them in order to discredit the fake from the authentic…"

18. Al-Haafidh Ibn Rajab, may Allaah have mercy on him, said: "When a statement would reach some of the Salaf that they rejected, they would say: 'This person has not spoken the truth.' This example is taken from the saying of the Prophet (*sallAllaahu 'alayhi wa sallam*): **'Abu As-Sanaabil has not spoken the truth'**,[27] when news reached him (*sallAllaahu 'alayhi wa sallam*) that he issued a ruling that a woman whose husband passed away, while she was pregnant, was not permitted to remarry upon delivering her child, but instead had to wait until four months and ten days had passed. [28]

The righteous Imaams went to great lengths in forsaking the weak sayings (opinions) of some of the scholars. And they refuted them with the highest degree of refutation, as Imaam Ahmad (*rahimahullaah*) used to censure Abu Thawr and others in their opinions that they were alone in saying. And he went to great extremes in refuting them in these opinions.

All of this relates to the outer and apparent matters. As for the inner affairs, then if one's intention in doing that (criticism) is to just clarify the truth and so that the people will not be deceived by the sayings of someone who erred in his opinions, then there is no doubt that this individual will be rewarded for his intention. And by doing this with this intention, he falls into the category of being from those who show sincerity to Allaah, His Messenger, the leaders of the Muslims and their common folk. And it is the same whether the one who clarifies the mistake is young or old. So he has a good example in those scholars who refuted the (weak) opinions of Ibn 'Abbaas (*radyAllaahu 'anhumaa*) which have been declared irregular, and which have been rejected by the scholars, such as (his opinion) regarding *mut'ah* (temporary divorce), *sarf* (bartering), two *'umrahs* and other than that. [29]

[27] With this wording, the hadeeth has been reported by Ahmad (1/447), Al-Baghawee (2388) and Al-Haythamee in *Al-Majma'* (5/3) and he said that its narrators were of the standard of the *Saheeh*. The source of this story occurs in *Saheeh Al-Bukhaaree* (9/415) and in *Saheeh Muslim* (1484).

[28] **Translator's Note:** The *'iddah* (waiting period) before a woman can remarry is 4 months and ten days. But if she is pregnant, then the waiting period is whichever of the two comes first - either the four months and ten days or the day of her delivery. So if she delivers before the four months pass by, then the time of delivery takes precedence and she is allowed to remarry from this point on.

[29] **Translator's Note:** These are well known Fiqh issues.

And he has a good example in those who refuted the opinion of Sa'eed bin Al-Musayyib (*rahimahullaah*) concerning his allowing the woman that was divorced three times (to remarry her first husband) with just the (marriage) contract,[30] and his other opinions that contradicted the established Sunnah. And there are the scholars who refuted Al-Hasan Al-Basree with regard to his opinion that a wife should not mourn for her deceased husband, and who refuted 'Ataa for his (weak) opinions, and Taawoos in the numerous issues in which he differed from the scholars, as well as all those (other scholars) whom the Muslims have agreed upon their guidance, knowledge, respect and reverence.

And not one of the scholars considered those that didn't agree with him in these issues and their likes to be belittling or defaming these Imaams.

The books of the Muslim scholars from past and present, such as the books of Ash-Shaafi'ee, Ishaaq, Abu 'Ubaid, Abu Thawr and those scholars of Hadeeth and Fiqh that came after them, are filled with the clarifications of these opinions. And if we were to mention that in words, this discussion would be severely prolonged.

But if the intention of the one refuting is to expose the faults of the one being refuted and to debase him and manifest his ignorance and shortness of knowledge, then this is forbidden, whether the refutation is done in the presence of the one being refuted or in his absence, or whether it is done during that person's lifetime or after his death. This type of action falls under the acts which Allaah condemns in His Book and which He threatens the one who does it, concerning his slander and backbiting. It also falls into the statement of the Prophet (*sallAllaahu 'alayhi wa sallam*): **'O you group of people that believe with your tongues but not with your hearts! Do not abuse the Muslims nor seek after their faults. For indeed, he who seeks after their faults, Allaah will seek after his faults. And whoever has Allaah seek after his faults, He will expose them, even if he may have committed them in the privacy of his own home.'** [31]

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[30] **Translator's Note:** When a woman is divorced three times by her husband, he cannot remarry her unless she first marries someone else, has intercourse with him, and then is divorced by him. Only then is she permissible for her first husband again. The weak opinion mentioned above states that the woman that was divorced three times by her husband, in order to become *halaal* (permissible) for him again, she just needed to remarry another man, without having intercourse with him (i.e. upon the marriage contract alone), and get divorced from him. And Allaah knows best.

[31] Reported by Abu Ya'laa in his *Musnad* (1675) and Abu Nu'aim in *Ad-Dalaa'il* (356) on the authority of Al-Baraa' (*radyAllaahu 'anhu*). Al-Haithamee (*rahimahullaah*) said in *Al-Majma'* (8/93): "Abu Laylaa reported it and its narrators are all reliable. It has also been reported from the hadeeth of Abu Barzah (*radyAllaahu 'anhu*) with a strong chain of narration in Ahmad (4/421 & 424) and Abu Dawood (4880)." And in this section occurs the hadeeth of Ibn 'Umar with a *hasan* chain of narration in At-

All of this talk is with respect to the scholars that are followed in the Religion. As for the people of innovation and misguidance and those who imitate the scholars but are not from them, then it is permissible to expose their ignorance and manifest their deficiencies, in order to warn others against following them. However, our discussion now is not concerning this topic and Allaah knows best." [32]

19. Al-Haafidh Ibn Rajab, may Allaah have mercy on him, also said: "Ibn Abee ad-Duniyaa said: Abu Saalih Al-Marwazee informed us: I heard Raafi' bin Ashras say: 'It used to be said: From the punishment of the liar is that his credibility is not accepted.' And I say that from the punishment of the sinful innovator is that his good qualities are not mentioned." [33]

The verifier (of the book) said: "Al-Kankoohee said in '*Al-Kawkab-ud-Durree*' (1/347): 'The scholars should not accept anything from a person of innovation, nor should they leave the common folk to ask about him or sit with him. So if this is how it is, then no one will speak about him, mention of him will die out and his call will not prevail. So it is understood from this that it is permissible, rather, obligatory for the scholars to expose this innovator's faults to the people and to prevent (others) from taking (knowledge) from him."

I say: Today, the opponents of the Sunnah and Tawheed are capitalizing on the pamphlets and cassettes of some individuals that ascribe themselves to the Sunnah and Tawheed, which defame the true scholars and callers of the Sunnah and Tawheed. Rather, what is worse in terms of danger and affliction is that these pamphlets and tapes have influenced many of the children of Tawheed and Sunnah, so that now they launch their arrows of disparagement and oppressive accusations towards the scholars of Tawheed and Sunnah, those who carry their banner and those who defend their sanctity. What is worse than this in terms of misfortune and grief, is that they attach themselves and join forces with the people of innovation and misguidance in their campaign of launching poisonous missiles at them, which the enemies of the Sunnah and Tawheed have been preparing as the ultimate attack to finish off the last remnants of the Sunnah and Tawheed.

"Oppression from those close to you is worse torture
for a person than feeling the edge of a sword."

Tirmidhee (2033), Al-Baghawee (3526) and Ibn Hibbaan (1494 of the *Mawaarid*). See also *At-Targheeb wat-Tarheeb* (3/177) of Al-Mundhiree.

[32] *Al-Farq bayna an-Naseehah wat-Ta'yeer* (pg. 30-33); **Translator's Note:** The complete translation of this book is available on Al-Ibaanah.Com for free download under the e-book title: **"The Difference between Advising and Condemning."**

[33] *Sharh 'Ilal-ut-Tirmidhee* (1/50)

Indeed, to Allaah we belong and to Him we will return!

So look carefully my brother and consider! What was the stance that Imaam Ahmad and those behind him from the Ahl-us-Sunnah took against the book "*Al-Mudalliseen*" of Al-Karaabeesee? **And perhaps this book is a thousand times better and a thousand times less dangerous than the books of the people of innovations and misguidance that the children of Tawheed and Sunnah defend today!! Indeed, we belong to Allaah and to Him we will return, many times over!!**

20. After mentioning Al-Maaziree's criticism of Al-Ghazaalee, As-Subkee said: "Those who preceded him in mentioning similar remarks to that, from the Maalikee scholars, was Abul-Waleed At-Tartooshee, as he mentioned in 'A letter to Ibn Mudhfar': 'As for what you stated with respect to Al-Ghazaalee, then I personally saw the man and spoke to him. I found him to be a man from among the people of knowledge. His virtues reached high levels and the qualities of intelligence, understanding and practical application of the branches of knowledge were gathered in him for a long period of his life. Then he felt it appropriate to abandon the way of the scholars, so he entered into the waves of the non-scholars. Then he leaned towards Sufism and so he abandoned the (Islamic) sciences and its people. Instead he embarked on knowledge of spiritual visions, convictions that possess the hearts and whisperings of the Devil. Then he mixed that with philosophical views and allegoric symbolism, and began to attack the Fiqh scholars and speakers. So he continued to slip away from the Religion. Then when he worked on the book '*Al-Ihyaa*', he intended to speak about the sciences of different states of the body and mind and the secret allegories of the Sufis, but he was unaware of these things and did not understand or possess knowledge of them. So he stumbled over himself and filled his book with fabricated *ahaadeeth*.'" [34]

21. Al-Wanshareeshee, may Allaah have mercy on him, said: "Ibn Al-Qattaan said: 'When the book *Ihyaa 'Uloom-ud-Deen* arrived at Cordoba (Spain), the people spoke badly about it and criticized some things about it. This was especially the case with their judge Ibn Ahmadain, for he went to great lengths in this regard, to the point that he declared its author to be a disbeliever! He urged the *Sultaan* (authority of the land) to take action against it, who in turn called on his Fuqahaa (Fiqh scholars) to witness it, at which point they all agreed to burn it. So 'Alee bin Yoosuf ordered this to be carried out, based on their religious verdict.

[34] *Tabaqaat-ush-Shaafi'iyyah of As-Subkee* (6/243); As-Subkee goes on to defend Al-Ghazaalee (in this book) with the blind defending of fanatics, resorting to the distortion of facts and the falsification of the truth.

So the book was burned in Cordoba by the west gate in the public square of the masjid. Its pages were set on fire after having been doused with oil and an assembly of the town's inhabitants witnessed the event. Then he ('Alee Ibn Yoosuf) called on his entire country, ordering them to burn it as well. So the country of Morocco during those days came to be well known for its perseverance in burning it. And the burning of it became a cause for the cessation of their wealth, the spreading of divisions and their constant facing of defeat." [35]

I say: Linking the cessation of their wealth to the burning of the book "*Al-Ihyaa*" is not correct! This is since the Companions burned the (opposing) copies of the *mus-haf* in order to repel the trials of misguidance and differing from befalling the ummah. Rather, what is correct is to say:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ
الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء

"Say: O Allaah, Possessor of all wealth. You give wealth to whom You will and take away wealth from whom You will. And You grant glory to whom You will and debase whom You will." [Surah Aali 'Imraan: 26] Then it must be said: The cause for the cessation of their wealth was their excessive sins and disobedience.

While discussing those who passed away in the year 537H, Adh-Dhahabee said: "'Alee bin Yoosuf bin Taashifeen was a commander of the Muslims and the leader of Morocco (in his time). He inclined towards justice, practicing the Religion, worshipping Allaah, bearing a good conscience, having a strong affection for the scholars and a severe hatred for rhetoric (*Kalaam*) and those who indulged in it. When the books of Abu Haamid (Al-Ghazaalee) reached him, he ordered that they be burned and was very stern in this matter. However, he was weak when it came to his chief leaders. As a result, the evils of alcoholic drinks appeared in his state, but he neglected it and refrained from worship. And Ibn Toomirat achieved victory over him, followed by his companion 'Abdul-Mu'min." [36]

So this was the cause for the cessation of their wealth: The appearance of evils and alcoholic beverages and the weakness of 'Alee bin Yoosuf.

22. Ibn Al-Jawzee, may Allaah have mercy on him, said: "Then a group of people – i.e. from the Sufis – came and began to speak to them concerning hunger, poverty,

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[35] *Al-Mi'ayaar-ul-Mu'arrab* (12/185)
[36] *Al-'Ibar* (2/452)

whisperings and notions. And they authored books on these subjects, as was the case with Al-Haarith Al-Muhaasibee.

Then another group of people came (afterward) that revised the way of Sufism, characterizing it with attributes by which they distinguished it (from its original state), such as: wearing old tattered clothes, hearing (music), bursting out in passionate emotions, dancing and clapping. And they particularized themselves by exceeding in cleanliness and purification.

Then this matter (Sufism) continued to flourish, and their *shaikhs* began to fabricate stories for them and speak about their mystical occurrences. This affirmed their remoteness from the scholars. Rather, this even affirmed their view that what they were upon was the most complete forms of knowledge, such that they named it the hidden knowledge (*al-'ilm-ul-baatin*), while making knowledge of the Religion, apparent knowledge (*al-'ilm-udh-dhaahir*).

Among them were those whose severity in hunger brought them to fancy corrupt notions. So they would claim strong love and passion for the truth. It was as if they imagined a figure with a beautiful appearance and thus fell madly in love with it. These individuals linger between disbelief and innovation.

Then these people divided into various orders and their beliefs grew corrupt. So among them were those who held the view that Allaah is incarnate in His creation (*hulool*), and those who held the view that the Creator and creation were in reality one existence (*Ittihaad*)!

And the Devil did not stop speaking to them about different types of innovations until they made them into aspects of the Sunnah.

Then there came Abu 'Abdir-Rahmaan As-Sulamee who wrote a book for them called **'*as-Sunan.*'** He also compiled a book for them called '***Haqaa'iq-ut-Tafseer***', in which he mentioned amazing things about them (i.e. Sufis) concerning their interpretation of the Qur'aan, based on the (mystical things) that occurred to them, without tracing that back to any of the sources where knowledge is derived from. And indeed, what brought them to take such things and place them as their views was their state of daze, due to their strict abstinence of food and their love for talking at great lengths of the Qur'aan.

Abu Mansoor 'Abdur-Rahmaan Al-Qazaaz informed us that: Abu Bakr Al-Khateeb informed us, saying: Muhammad bin Yoosuf Al-Qattaan An-Naisaburee said to me: 'Abu 'Abdir-Rahmaan As-Sulamee is not reliable. He was not able to hear anything

except for a few sounds, due to deafness. So when the ruler Abu 'Abdillaah bin Al-Bay' died, he began to narrate hadeeth on the authority of Al-A'asam from *Taareekh Yahyaa Ibn Ma'een* as well as other books besides it. And he would fabricate *ahaadeeth* for the Sufis.'"

The author (Ibn Al-Jawzee) continued: "Abu Nasr As-Siraaj wrote a book for them called **'*Lum'-us-Soofiyyah*'** in which he stated horrendous beliefs and hideous statements that we will mention later in more detail, by the Will of Allaah.

And Abu Taalib Al-Makkee wrote the book ***Qoot-ul-Quloob*** in which he mentioned fabricated ahaadeeth and narrations that cannot be traced back to any source with regard to the subject of prayers during the days and nights and other subjects. He also mentioned false doctrines in it and constantly repeated statements such as: **'Some of the *mukaashifeen* (those to whom Allaah has disclosed secrets of hidden realities) have stated...'** These types of words are empty and pointless. He also mentions in it, relating from some Sufis, that Allaah reveals aspects of the hidden matters to his 'saints' in this world.

Abu Mansoor Al-Qazaaz informed us: Abu Bakr Al-Khateeb informed us, saying: Abu Taahir Muhammad bin al-'Ullaaf said: 'Abu Taalib Al-Makkee entered the city of Basrah after the death of Abul-Husayn bin Saalim and ascribed to his views. The he traveled to Baghdad and the people gathered around him in the place of admonition to hear from him. So he began to speak but got confused and began to mix up his words. It was memorized from him that he said: **'There is nothing more harmful to the creation than the Creator.'** So the people declared him an innovator and deserted him completely. Afterward, he was prevented from speaking to the people.'

Al-Khateeb said: 'Abu Taalib Al-Makkee wrote a book in the language of the Sufis called ***Qoot-ul-Quloob*** in which he mentioned many horrendous and repugnant things concerning Allaah's Attributes.'"

The author (Ibn Al-Jawzee) continued: "Then there came Abu Nu'aim Al-Asbahaanee who wrote a book for them called **'*Hilyat-ul-Awliyaa*'**, in which he mentioned many evil and despicable things on the laws of Sufism. And he had no shame in stating that Abu Bakr, 'Umar, 'Uthmaan and 'Alee, as well as the rest of the high ranking Companions, were from among the Sufis! So in this book, he spoke of amazing things that occurred to them. He also mentioned Shuraih Al-Qaadee, Al-Hasan Al-Basree, Sufyaan Ath-Thawree and Ahmad bin Hanbal as being from among them (i.e. the Sufees). Similarly, in **'*Tabaqaat-us-Soofiyyah*'**, As-Sulamee mentioned Fudail (bin 'Iyyaad), Ibraaheem bin Adham and Ma'roof Al-Kurkhee as being from among the

Sufis, by pointing out that they were individuals who abstained from the worldly life and its luxuries (*zuhd*).

Sufism is an ideology that is well known for exceeding in abstinence of worldly luxuries (*zuhd*). What shows the difference between them (and the Sufees) is that no one ever condemned abstinence (*zuhd*), whereas Sufism was condemned because of what we will be mention later.

'Abd-ul-Kareem bin Hawaazin Al-Qushayree wrote a book for them called '*ar-Risaalah*', in which he mentioned many far-fetched and mystical things such as talk on *al-fanaa* (annihilation) and *al-baqaa* (subsistence), *al-qabd* (contraction), *al-bast* (expansion), *al-waqt* (the moment), *al-haal*, *al-wajd* (finding) and *al-wujood*, *al-jam'* (union) and *tafaruqqah* (separation), *as-sahu* (clarity) and *as-sakr* (drunkenness), *adh-dhawq* (taste) and *ash-sharab* (drink), *al-mahu* (effacement) and *al-ithbaat* (affirmation), *at-tajallee* (manifestation) and *al-muhaadarah* (presence), *al-mukaashafah* (unveiling) *and al-lawa'ih*, *at-tawaali'* and *al-lawaami'*, *at-takween* and *at-tamkeen*, *ash-sharee'ah* and *al-haqeeqah* (Reality),[37] and other insanities that do not amount to anything. And his tafseer is even more bizarre than this!

Then there came Muhammad bin Taahir Al-Maqdisee who wrote ***'Safwat-ut-Tasawwuf'***[38] for them, in which he stated things that any person with common sense would feel ashamed to mention! We will mention what is proper from its subjects, with the Will of Allaah.

Then there came Abu Haamid Al-Ghazaalee who wrote the book ***'Ihyaa 'Uloom-ud-Deen'*** for them, according to the methodology of the (Sufi) people, which he filled with

[37] **Translator's Note:** These are names for Sufi concepts and beliefs. Some of them have been defined as such: ***Fanaa*:** (Annihilation) A state in which the mureed (Sufi) becomes so absorbed in dhikr that he becomes unaware of himself and his surroundings and is at tranquility with the remembrance of his Lord, negating or annilihating his self. ***Bast*** (Expansion) and ***Qabd*** (Contraction) refer to the various degrees of relative union and separation from the Creator. ***Baqaa*:** The consciousness of survival in Allaah. ***Waqt*:** (Time) The moment in which someone becomes conscious of the reality and the Creator; the mureed is neither in the past or the future. ***Mukaashafah*:** (Unveiling) The state in which the Truth (Allaah) and the Unseen become revealed to the Sufi. ***Tajallee*:** (manifestation) the state in which Allaah manifests revelation to the Sufi. ***Sakr***: (Drunkenness) A state in which the mureed is absorbed in the hidden matters to the point that the common person cannot understand him. ***Wajd*:** (Finding) State of ecstasy in which the Sufi finds the realization and presence of Allaah, usually after hearing (*Samaa*) *dhikr*. ***Jam'*:** (Union) A state in which the Sufi only sees the Truth (Allaah) without the creation. ***Muhaadarah*:** (Presence) Being in the presence of Allaah. ***Tafarruqah*** or ***Farq*:** (Separation) When the Sufi in the state of *Fanaa* sees the creation (i.e. himself), the opposite of *Jam'*. And Allaah knows best.
[38] **Translator's Note:** Lit. "The Essence of Sufism"

baseless *ahaadeeth* even though he knew well they were baseless. He spoke about knowledge of the Mukaashafah (unveiling of unseen by Allaah to Sufis) and withdrew from the principles of *Fiqh*. And he stated such things as: 'Indeed the stars, the sun and the moon, which Ibraaheem saw, were in fact lights that screened Allaah!' Such things are not mentioned in any of the sources of knowledge. Rather, this is from the types of speech of the Baatiniyyah.

He (Al-Ghazaalee) also said in the book ***Al-Mufsih Bil-Ahwaal***: 'While in their state of wakefulness, the Sufis are able to witness the angels and souls of the prophets, hear their voices and take hold of benefit from them. Then this condition escalates from the witnessing (of their) images to levels in which they are contained within these domains.'"

The author continued: "The factors that caused these individuals to write these books was their little knowledge of the Sunnah, Islaam and the narrations, as well as their dedication for what they approved of from the way of the people (Sufis). They only approved this way because of adoration for abstinence (*zuhd*) that was established in their souls. They did not see any condition better than the condition of these people (Sufis) in regards to appearance, nor any speech moe pleasant than their speech, whereas in the biographies of the *Salaf*, they found a form of harshness. So the people inclined very strongly towards these individuals (Sufis).

This was due to what we stated previously, that it was a way, which was characterized outwardly by cleanliness and worship, whereas on the inside, it was about indulging in leisure and hearing music, which the bodily dispositions incline to. The original Sufis would flee from the leaders and authorities. However (in later times) they became friends.

The majority of these books that were compiled for them have things in them that cannot be traced back to any (authentic) source. Rather, they are only based on mystical occurrences that befell some of them, which they managed to take hold of and record. They called this hidden knowledge (*al-'ilm-ul-baatin*). Abu Ya'qoob Ishaaq bin Hayya said: 'I heard Ahmad bin Hanbal once when asked about the occurrence of delusions and notions, so he replied: **The Sahaabah and the Taabi'een never spoke about such things.**'" [39]

23. Al-Haafidh Ibn As-Salaah, may Allaah have mercy on him, said: "I say: If someone says: 'The people only rely on the books that the Imaams of Hadeeth wrote on the subject of Jarh wa Ta'deel in order to disparage narrators and reject their narrations.

[39] *Talbees Iblees* (pg. 162) with the verification of Mahmood Mahdee Istanboolee

And their dealing with clarifying the reason (for their disparagement) was very minimal. Rather, they would limit their speech to just saying: 'So and so is weak' or 'So and so is nothing' and so on. Or they would say: 'This hadeeth is weak' or 'This hadeeth is not authentic' and so on. So placing the condition that one must clarify the reason (behind the *jarh*) leads to that (i.e. the *jarh*) being nullified and it leads to shutting the door of criticism (*jarh*) in the majority of the cases.'

The response to this is that this point (of criticizing without stating the reason) even though we don't rely on it for affirming a criticism or making a ruling based on it, we still do rely on it in the sense that we refrain from accepting a hadeeth from someone whom the scholars have criticized, because that has put a strong doubt in our views the likes of which requires us to do have this kind of restraint."

Al-'Iraaqee said commenting on the words of Ibn As-Salaah: "From that which can be used to refute this question straight away or which can serve as an answer to it is: That the majority of the scholars only mandated a clarification when criticizing from those who where not knowledgeable of the causes of *Jarh* (Disparagement) and *Ta'deel* (Approbation). But as for the one who was aware of their causes, then they would accept his *jarh* (disparagement) without (him having to offer) any explanation (for it). This becomes clearer in what Al-Khateeb quoted in *Al-Kifaayah* from Al-Qaadee Abu Bakr Al-Baaqilaanee that he related that the view of the majority of the scholars was: **'When a *jarh* (disparagement) comes from a person who does not know *jarh*, it is an obligation to explain it.'** But this is not required for those who possess knowledge of this field. Al-Qaadee said: 'The strongest view in our opinion is that no explanation is needed when the critic is knowledgeable (about *jarh*), just as it is not required for a person grading someone reliable not to explain those statements by which a praised individual becomes trustworthy by…' What we have quoted here from Al-Qaadee Abu Bakr is the most correct view." [40]

So you see here that the scholars did not place a condition on the one criticizing (*jarh*) that he is required to mention the positive aspects of the one who is being criticized. And you have also seen the majority of the scholars held that the one who was knowledgeable about the causes for *Jarh* (disparagement) and *Ta'deel* (Approbation) should have his statements accepted and adhered to, while one who was not aware of the causes for *Jarh* and *Ta'deel* was required to explain his criticism. Furthermore, they did not accuse anyone of being oppressive when they limited their speech to just the mention of the negative qualities.

[40] *Muqaddimatu Ibn as-Salaah ma'a at-Taqyeedi wal-Eedaah* (pg. 141)

This is the rightly guided methodology, which all of the Salafee youth are obligated to know – it is the methodology indicated in the Qur'aan and the Sunnah, and which the best of this ummah – its scholars of Hadeeth and Fiqh - followed. One of the conditions for implementing this methodology is that the one criticizing must do that for the sake of Allaah and out of sincerity to Allaah and His Book and in order to preserve Allaah's Religion and what it encompasses from beliefs, laws and acts of worship.

From the severely unfortunate matters is that the people of falsehood and innovation have succeeded in deceiving many of the smart and intelligent students of knowledge, not to mention others, by making them believe that it is not permissible to talk about (i.e. criticize) those active in the field of *Da'wah* (calling). They mean by this, those who call to innovation and misguidance! By doing this, they intend to broaden the field (of *Da'wah*) so that they can spread their destructive deceptions! And they hope that with this they will be able to put an end to the Call to Tawheed, Sunnah and the Methodology of the Salaf As-Saalih!

From the offshoots of this deceitful way of thinking are those conditions that some of the children of Tawheed have put forth, such as: When criticizing the people of innovation – or those whom they label "callers" – one is obligated to mention their good qualities alongside their bad qualities...

24. While discussing a hadeeth reported by 'Abdul-Maalik bin Haaroon, Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "However, it was reported by those who have authored books on *'amal-ul-yawmi wal-laylah* (acts of remembrance done in the day and night), such as Ibn As-Sunnee and Abu Nu'aim. There can be found many fabricated *ahaadeeth* in the likes of these books, which are not permissible to be relied on in (matters of) the Religion, according to the unanimous agreement of the scholars. This hadeeth was also reported by Abush-Shaikh Al-Asbahaanee in the book *Fadaa'il-ul-A'amaal*. And there can be found in this book many *ahaadeeth* that are lies and fabrications." [41]

So see how Shaikh-ul-Islaam has limited his speech to just the mention of the negative qualities, while not mentioning any of the good qualities. So if neglecting to mention the good qualities was a form of oppression, how could he (*rahimahullaah*) have done such a thing? Therefore, if it was from the methodology of the Salaf that one is required to mention the good qualities every time defects are mentioned, then how can we explain most of their criticisms in which they don't mention disparaged individuals

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[41] *At-Tawassul wal-Waseelah*: pg. 164, note 489; with the verification of the author (i.e. Rabee' Al-Madkhalee)

and innovators except while criticizing and discrediting them, without turning to their praiseworthy and positive qualities? How can we explain this behavior?!

25. Shaikh-ul-Islaam Ibn Taimiyyah said in *Sharh-ul-Asfahaaniyyah*: "This Creed that has been explained is in conformity with the views of the *Waaqifah*, those who do not hold the views of the *Ash'aree* and other rhetorical speakers from the people of affirmation and people of the Sunnah, Hadeeth and the Salaf. Rather, they affirm what the Basree Mu'atazilah agree with, for the Mu'atazilah from Basrah affirm what is in this Creed. However, the Asha'ree and the rest of the speakers from the people of affirmation along with the Imaams of Ahlus-Sunnah wal-Jamaa'ah affirm that Allaah will be seen (on the Day of Judgement), and they hold that the Qur'aan is not created.

And I have indeed seen an abridged Creed written by a companion of the author of this explained Creed, who is known for knowledge and Hadeeth and outwardly he is an Ash'aree in the view of the people. I saw that his Creed was written in this manner. In this book, he stated that Allaah speaks, commanding and forbidding, just as the Mu'atazliah believe. However, he did not mention in it that the Qur'aan was not created, nor did he affirm that Allaah will be seen (on the Day of Judgement). On the contrary, he made this issue into one that is subject to *ta'weel* (distorted interpretation). He would incline to the views of the Jahmiyyah – those who debated Ahmad bin Hanbal and the rest of the Imaams of the Sunnah on the subject of the Qur'aan (being created or not). And he would favor and support their views, narrating from them condemnations and revilements against Ahmad bin Hanbal. He founded and based his Creed on the views of the Jahmiyyah as well as the views of the philosophers, who hold that one's intellect and self takes precedence (over revelation), which is one of the forms of beliefs linked to democracy. These are not the views of the Ash'arees, who on the contrary, affirm that the Qur'aan is not created and that Allaah will be seen in the Hereafter."

26. Shaikh-ul-Islaam (Ibn Taimiyyah) then said: "Furthermore, this explained Creed, even though it doesn't have any additions from the Creed of the Mu'atazilah from Basrah, still the Creed of the Mu'atazilah from Basrah is better than it. This is since there can be found in this Creed, the beliefs of the philosophers concerning Tawheed, which the Mu'atazilah are not pleased with, as we have pointed out previously. And we clarified that what he mentioned in it on the subject of Tawheed and its proofs is taken from the principles of the philosophers, and we also made clear that it was from the most false of speech.

And he had requested him[42] to provide an explanation of the Asfahaanee Creed, so he agreed to this and excused himself by saying that while explaining these words, he would be required to contradict some of it its objectives based on what the principles of Islaam necessitate, for indeed the truth has more right to be followed."

So you see that he mentions the negative aspects of the book, but yet doesn't turn to mentioning any of its good qualities. In fact, he mentioned his other book limiting it to just the mention of its defects. So if it were obligatory to mention the good qualities, would you find him remaining silent about the good aspects of the two books?!

[42] Meaning Shaikh-ul-Islaam Ibn Taimiyyah